On Habermas and the Public Sphere - Laws and Legalism – An Althusserian Analysis Paper

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I would introduce the spontaneous thesis, that Habermas is largely about structural transformations of the public sphere as his book is called and reads

the bourgeois public sphere to mean in fact enigmatically as it were, for us, a communicative rationality of in fact the legal rights of people to in fact participate in ethical laws and behaviour which then is called ethical action and ethics as part of the normative society – it means though that this is then opposed to the process of being written out of the law as a case,

which is aleatorily the case – which then together means that nominalism and singularity of life and such themes in Althusser is not adequate compared to the structural arguments of Habermas – that in fact therefore the contingent thesis developing out of this is the freedom of philosophers and perhaps business men

and all that because in fact the “public sphere” is about freedoms – so in fact the problem of the law – is for me how Paul’ law, or even religious freedoms – that Habermas argues is the concept of bourgeois modernity which even creates media, and capitalism and business arguments and newspapers and all that which has changed it from Paul’s religious

laws to modernity in fact which he also calls something like a project which is unfinished or something, again enigmatic for us how he understands the whole argument that the literary news of the 19th century parlours and clubs and soceities changed the nature of bourgeoisie against what he calls a subaltern recent feudal party dynamic perhaps –

Habermas is like a refined historian though he is in German far more than just a historian and philosopher – he is a state philosopher – who is studying the public sphere which means of course how we have three themes for the law – freedom, communication, and philosophical behaviour being esteemed – or oppression, far rights

and feudal subalternity and finally religion and freedoms but also modernity – which then means finally also he argues the argument of modernism and all that – he means just argue out the case for public rationalism and communication and the left in fact, the political left as the correct voice of the people.

He means by this I argue an intellectual stance on the Left in politics and all the philosophers in fact as a voice of the left – and such things which means in the law – I am re-iterating – that the Paulinain law is very important but with modernity and public spheres changing and history going past us, a bit modernist in fact in update – thank you for

this Habermas – he would say we are very elegant people for the law – if it understands communication from us – right, like just a media here of Deterior which is doing ethical work among philosophers and capitalists and is very brilliant in that sense – and so we realise how intellectuals are important.

I always meant that therefore we understand laws by Habermas as the genius in fact – who studies German language and structural things I might say – he also means office and such culture is alienated and bourgeois work – which then is actually free to appeal to the law – how free is our work and our ethics – imagining a journalistic office

perhaps – so many things he argues is the public sphere – you can even ask the journalist office to help you defend yourself in the law with its public rational arguments – the law therefore is definitely idealistic. We thank American idealism in fact.

Now with these clashing logics – we mean that Talmud must know this

as well – the clash of Habermas, Foucault and even Sirohi now, is the point of his attack, Habermas on Sirohi that we can be free and idealist as individuals who are so free, and even precise in all means of life – when he argues it is idealist abstraction from concrete conditions of politics in trade unions and the left that is needed for that peaceful

life he leads as a leader of the left – he means the political arguments and intellectual arguments are important for the public sphere – moving to the logic of Sirohi here – “Elena, I discovered that the law is changing to a modern syntax, and that frees me – that I can refer to “Shiggurat” that sex of Prophetic life, which is free still,

Messiah, Talmud, Hebrew I -II”